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CATECHISM

ON THE

MORNING AND EVENING SERVICE

OF THE

BOOK OF COMMON PRAYER.

PREPARED FOR THE SUNDAY SCHOOL OF
GRACE CHURCH, JAMAICA, L. I.

BY

PHEBE HAGNER.

APPROVED BY

THE BISHOP OF LONG ISLAND.

NEW YORK

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL
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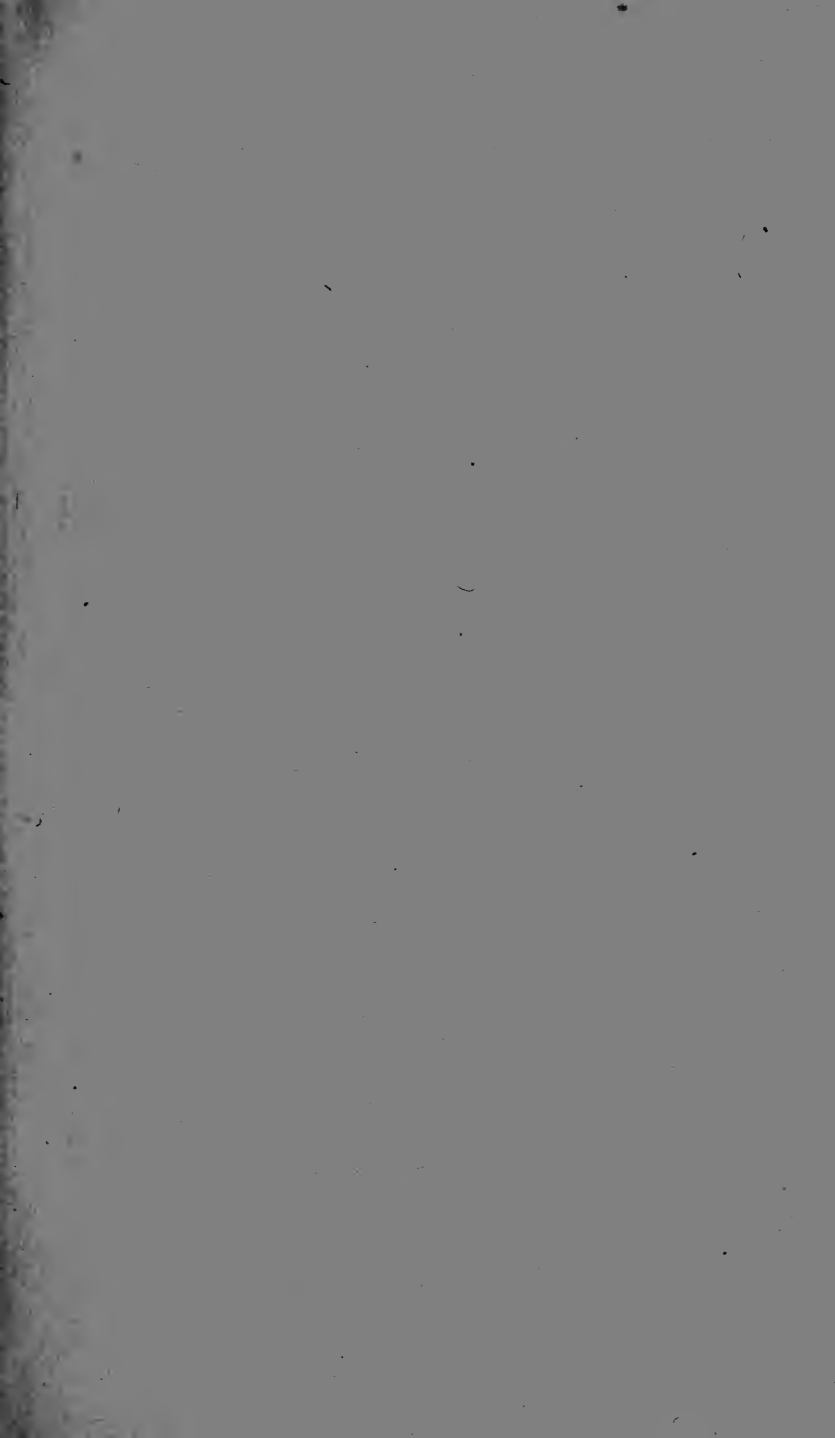
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UNITED STATES OF AMERICA.







REPORT

OF THE

COMMISSIONERS OF THE

LAND OFFICE

FOR THE

YEAR 1880

AND

FOR THE

YEAR 1881

1882

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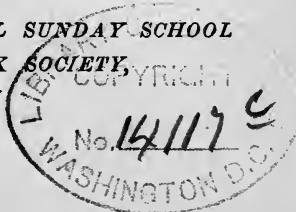
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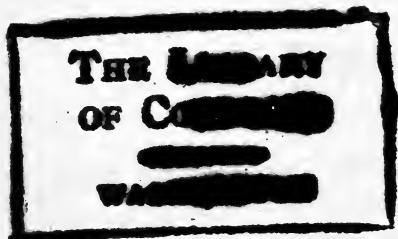
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PREFACE.

At the annual meeting of the Teachers of the Sunday School of Grace Church, Jamaica, L. I., held in January 1872, it was decided to give, at the end of the year, a prize to the scholar who could pass the best examination on the Book of Common Prayer. The question then arose as to what book was to be used by the children, in obtaining their information. It was shortly after ascertained that there was no suitable book to be found. In order to give the necessary instruction to my own pupils, I began preparing the following catechism. This fact becoming known to the Superintendent, he requested it for the use of the other classes. I, therefore, showed it to the Rector of the parish, to ascertain if he would approve of its use in the school. He advised its publication, stating that what would be of use to us, would probably be of service to others also. This is my apology for its appearing in print.

I cannot claim that there is much in it that is original. It is rather the gleanings from such works as were accessible, combined with information received from my late beloved Rector, the Rev. Wm. L. Johnson, D. D., who, by

his devotion to the Church, and truly reverential manner of reading the Service, had early implanted in me a strong love for our Liturgy.

In preparing this work I have endeavored to keep free from all mooted questions and doctrinal mysteries, and have aimed to present a plain statement of facts—so that they who learn may understand. If this little book shall be the means of making our beautiful Service better understood, and therefore more highly appreciated, I shall feel amply repaid for my labor.

P. H.

JAMAICA, July 11, 1872.



CATECHISM

ON THE

BOOK OF COMMON PRAYER.

Lesson first.

Q. From whence did the Protestant Episcopal Church in the United States of America get her Form of Prayer, or Liturgy, for public worship?

A. From the Church of England, to whom she "is indebted, under GOD, for her first foundation, and a long continuance of nursing care and protection."

Q. How can Forms of Prayer be justified?

A. Both by Scripture and the usage of the primitive Church.

Q. Does the Old Testament sanction the use of precomposed forms of worship?

A. Yes. The Levites who were appointed by David "to stand every morning to thank the LORD, and also at even" must have used some set form in which they could all join. The book of Psalms was indited, by the HOLY GHOST, as a form of Prayer and Praise for the use of the con-

gregation. And in the expiation of an uncertain murder, the elders of the city which was next to the slain, were expressly commanded to say, and consequently to join in saying, a Form of Prayer precomposed by GOD Himself.

Q. Are they sanctioned in the New Testament?

A. Yes. Our SAVIOUR, by joining in the worship of the Jewish Church, and also by giving to His disciples the LORD'S Prayer, has testified, in the strongest manner, His approval of a set Form of Prayer.

Q. What proof have we that Forms of Prayer were used in the primitive Church?

A. In the writings of the earliest Fathers the expressions "*common prayers*" and "*constituted prayers*" occur, making it evident that they had a set form.

Q. Mention some of the advantages of having a set form of prayer.

A. It serves as a *standard of faith and practice*, impressing on both minister and people, at every performance of Divine Worship, the important doctrines and duties of the Gospel. It renders the Service more *animating* by *uniting the people with the minister* in worshipping GOD. It also prevents the *particular opinions* of the minister from influencing the devotion of the congregation.

Q. How long has the present Form been used in the Church of England?

A. The Liturgy was arranged in its present order by that Convocation which finished its work on Friday, Dec. 20th, 1661. The Royal assent was given to it, May 19th, 1662.

Q. When was it first used in Divine Service?

A. August 24th, 1662.

Q. Was it new at that time?

A. No; it was only a revision of the Prayer Books which were set forth during the reigns of Henry the Eighth, and Edward the Sixth; and these books had been compiled out of ancient Liturgies.

Q. When was it revised in this country?

A. In 1785 and 1789.

Q. When was it ratified by Convention?

A. Oct. 16th, 1789, and it has been used since Oct. 1st, 1790.

Q. What alterations were then made?

A. Chiefly such as were necessary to accommodate it to the changes in the country, caused by the American Revolution.

Q. What is the name of the form which we use?

A. Common Prayer.

Q. Why is it called Common Prayer?

A. Because it is used by both minister and people, and is suitable for persons in every condition of life.

MORNING PRAYER.

Lesson Second.

Q. What is the first Service in the Book of Common Prayer?

A. The Order for Daily Morning Prayer.

Q. When is it to be used?

A. Whenever the church is open for Divine Service in the morning.

Q. What are those sentences printed in italics called?

A. Rubrics.

Q. What are they?

A. Rules, directing how the Service is to be conducted.

Q. Why are they called rubrics?

A. From the Latin word *ruber*, which means red; these sentences being formerly printed in red ink for the sake of distinction.

Q. What is the first rubric?

A. "The Minister shall begin the Morning

Prayer, by reading one or more of the following sentences of Scripture."

Q. What is the object of these sentences?

A. To prepare our minds for the Service which is to follow.

Q. How should we regard them?

A. As the words of GOD addressed to us by His ambassador.

Q. What is the posture of minister and people?

A. Standing.

Q. What does this imply?

A. Reverence for the word of GOD now addressed to us, to awaken us to repentance.

Q. When were the first three of these sentences, placed at the beginning of the Service?

A. At the revision of the Prayer Book, in this country.

Q. When were the other sentences selected?

A. In 1551.

Q. What is the next rubric?

A. "Then the Minister shall say."

Q. What is this part of the Service called?

A. The Exhortation.

Q. When was the Exhortation written?

A. In 1551.

Q. What is it a comment upon?

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A. The texts which precede it.

Q. What is the nature and office of the Exhortation?

A. It is a direct appeal to men's hearts and consciences on the necessity of confessing their sins with sincere purpose of amendment.

Q. Why is it proper for the minister to address the people as brethren?

A. Because it is the language of Scripture, "One is your Master, even CHRIST, and all ye are brethren."

Q. In what sense are we brethren?

A. As being the children of GOD, by adoption.

Q. Why should he say "Dearly beloved"?

A. Because we are taught of GOD to love one another.

Q. What is the distinction between praise and thanksgiving?

A. Praise has reference to what GOD is in Himself; thanksgiving refers to what He is to us.

Q. What is Praise?

A. It is the expression of adoration in language.

Q. What is Thanksgiving?

A. The expression of our gratitude for mercies received.

Q. Why is one object of our meeting together "to hear GOD's most holy Word"?

A. Because the hearing of the Word is worship and not simply an accompaniment of worship.

Q. What is meant by "to ask those things which are requisite and necessary, as well for the body as the soul?"

A. Direct application to the source of all goodness for the supply of our wants, and the relief of our necessities.

Q. Why does the minister, at the conclusion of the Exhortation, beseech those who are present to accompany him in the following confession?

A. Because there are none so holy as that they have no need to make it, and none so sinful but that they may be profited by using it.



Lesson Third.

Q. What follows the Exhortation?

A. "A General Confession."

Q. What is the rubric?

A. "To be said by the whole Congregation, after the Minister, all kneeling."

Q. What reason is there that we should begin with confession?

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A. As we are about to worship God we should confess our past sins and ask His forgiveness.

Q. By whom is the Confession to be said?

A. "By the whole Congregation."

Q. What is the proper posture?

A. Kneeling.

Q. What does the posture of kneeling imply?

A. Inward humility.

Q. What feelings is the title of "Almighty" calculated to inspire in us?

A. Those of reverence and awe.

Q. How should the expression "Most merciful Father" affect us?

A. It should fill our hearts with gratitude and love.

Q. In what respect is God our Father?

A. As the Author and Preserver of our being, and also as our Father by redemption.

Q. Upon what passages of Scripture is the sentence "We have erred, and strayed from Thy ways like lost sheep," founded?

A. Ps. cxix. 176, and Isaiah liii. 6.

Q. What does this and the next sentence mean?

A. That the ways of God, from which we have strayed, lead to life eternal; and our own

way, which we have followed, is the broad path which leads to destruction.

Q. To what passages of Scripture does the sentence "We have offended against Thy holy laws" refer?

A. 1 John i. 8; Rom. iii. 23. and Eccl. vii. 20.

Q. To what sins does the next sentence refer?

A. Those of omission and of commission.

Q. What are sins of omission?

A. Willfully to omit the performance of what GOD has positively required of us.

Q. What are sins of commission?

A. Doing what GOD has expressly forbidden.

Q. What do we mean by "There is no health in us"?

A. That we are "far gone from original righteousness" and have no power to help ourselves.

Q. What do we mean by "But Thou, O LORD, have mercy upon us, miserable offenders"?

A. In these words we deplore the divine wrath which we have deserved, and supplicate the divine mercy which we need.

Q. What scriptural warrant have we for saying "Spare Thou those, O GOD, who confess their faults"?

A. 1 John i. 9, and Prov. xxviii. 13.

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Q. For what do we pray in the petition "Restore Thou those who are penitent" ?

A. For such a renovation as may "make us meet to be partakers of the Saints in light."

Q. Through whom do we have access to the FATHER.

A. Through "CHRIST JESUS our LORD."

Q. What is the meaning of "godly" ?

A. Exercising all piety and devotion in our services towards God.

Q. What is the meaning of "righteously" ?

A. In all honesty, fidelity and charity with our neighbor.

Q. What is the meaning of "soberly" ?

A. Governing ourselves with all temperance, modesty, and humility.

Q. In what way should we confess our sins ?

A. "With an humble, lowly, penitent and obedient heart."

Q. To what end ?

A. "That we may obtain forgiveness of the same, by GOD's infinite goodness and mercy."

Q. When was this Confession placed in the Prayer Book ?

A. In 1551.

Q. Why do we call it a "General Confession" ?

A. Because it is joint and public in opposition to that which is solitary and private.

Q. What does the word "Amen" mean?

A. It is originally Hebrew and signifies "so be it."

Q. In what letters is the word printed here?

A. In Roman letters.

Q. How is it printed in most other places?

A. In Italics.

Q. Why is it printed differently?

A. In those parts of the Service in which the minister and people unite in saying the whole, as in the Confession, the word "amen" is printed in Roman letters, and the minister should unite with the people in saying it; and in cases where it is the response of the people to what the minister says alone, it is printed in italics.

Q. When was this arrangement made?

A. At the General Convention of 1835.

Lesson Fourth.

Q. What follows the Confession?

A. "The Declaration of Absolution or Remission of Sins."

Q. What is the rubric?

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A. "To be made by the Priest alone, standing; the People still kneeling."

Q. Is there any Order of Ministers not allowed to read the Absolution?

A. Yes, that of Deacons.

Q. Why cannot Deacons use it?

A. Because, in the Office of Ordination, the authority is conferred on the order of Priests and not on that of Deacons.

Q. Can Bishops use it?

A. Yes, for Bishops are also Priests.

Q. When was the word Priest placed in this rubric?

A. At the Savoy Conference which met in 1661.

Q. What is to be the position of the Priest?

A. Standing.

Q. What does the gesture of standing and turning to the congregation indicate?

A. A message of GOD to His people by the mouth of His priest.

Q. What does the attitude of kneeling on the part of the people imply?

A. The humility, contrition and reverence with which they ought to receive the gracious message of pardon to the penitent.

Q. What is the character of this Absolution?

A. Declaratory.

Q. What is the Absolution?

A. It is a solemn notice of pardon, by a person duly authorized and commissioned to publish it, to "all who truly repent and unfeignedly believe the Holy Gospel."

Q. Does the Absolution savor of Romish superstition?

A. On the contrary it was leveled against the doctrines of Popery.

Q. What difference is there between the Popish Absolution and ours?

A. The Popish absolutions are given in private, separately, to each particular person; positively, and without any reservation or condition; in the name of the Priest alone, and by his authority as derived from St. Peter. Our absolution is given in public, to the whole congregation at once; on the condition that they are truly penitent; and solely in the name and by the authority of God.

Q. When was this form composed?

A. In 1551.

Q. What is the character of the second form of Absolution?

A. Petitionary.

Q. From what Liturgy is it taken?

A. From the Liturgy of the Greek Church.

Q. When does the Church of England use this form?

A. In the Communion Service, only.

Q. What does the rubric direct the people to answer at the end of every prayer?

A. "Amen."

Lesson Fifth.

Q. What is the next rubric?

A. "Then the Minister shall kneel, and say the LORD'S Prayer; the people still kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service."

Q. Why is this called the LORD'S Prayer?

A. Because it was given to us by the LORD JESUS Himself.

Q. By whom is it to be said?

A. By the whole Congregation.

Q. What is the proper posture?

A. Kneeling.

Q. Where is this prayer recorded in the Bible?

A. St. Matt vi. 9-13, and St. Luke xi. 2-4.

Q. What directions did our SAVIOUR give in reference to this prayer?

A. At the time He gave it, as recorded by St. Matt., He said "After this manner therefore pray ye." He afterwards gave it to His disciples, as recorded by St. Luke, and then He said "When ye pray, say."

Q. Was this a new form when our SAVIOUR gave it to the disciples?

A. No, there was one in the Jewish Liturgy very much like it.

Q. Repeat the one in the Jewish Liturgy.

A. "Our Father, which art in Heaven, be gracious unto us; O LORD, our GOD, hallowed be Thy name, and let the remembrance of Thee be glorified in heaven above, and upon earth here below! Let Thy kingdom reign over us, now and for ever! The holy men of old said, remit and forgive unto all men whatsoever they have done against me! And lead us not into temptation, but deliver us from the evil thing! For Thine is the kingdom, and Thou shalt reign in glory for ever and forevermore!"

Q. What feelings should we lay aside before using this prayer?

A. All envy, malice, and unbelief.

Q. What feelings should the expression "Our Father" inspire in our hearts?

A. Perfect charity towards all men, especially those of the "household of faith."

Q. Why do we say "Our Father Who art in Heaven?"

A. Because there He has His fixed throne; there He unveils His divine Majesty, and reigns in the brightness of His glory.

Q. What is meant by "Hallowed be Thy Name"?

A. That all that relates to GOD may be kept holy.

Q. What is meant by "Thy kingdom come"?

A. That He will fully establish His Church upon earth; that He will reign in our hearts, and hasten the time when all shall know Him from "the least unto the greatest."

Q. What is meant by "Thy will be done on earth, as it is in Heaven"?

A. That GOD's will may be obeyed cheerfully and universally.

Q. What is meant by "Give us this day our daily bread"?

A. That GOD "will send us all things needful for our souls and bodies."

Q. What is meant by "And forgive us our trespasses, as we forgive those who trespass against us"?

A. That He will be merciful unto us and forgive us our sins.

Q. What does the particle "*and*" denote at the beginning of this sentence?

A. The intimate connection of this petition with the preceding one.

Q. What is the connection between the two?

A. Our daily bread can afford us no comfort, if we are living in the guilt of unforgiven sin.

Q. What is meant by "And lead us not into temptation"?

A. "That it will please Him to save and defend us in all danger both of soul and body."

Q. What does the word tempt mean?

A. To try.

Q. In what respect can it be said that God tempts us?

A. In that He permits us to be tried.

Q. What is meant by "But deliver us from evil"?

A. "That God will keep us from all sin and wickedness, and from our spiritual enemy, and from everlasting death."

Q. What is the concluding part of the prayer called?

A. The doxology.

Q. What does doxology mean?

A. An ascription of praise to God.

Q. Why is it not always annexed to the LORD's Prayer?

A. Because where this prayer is recorded in the Bible, in one place it concludes with the doxology, and in the other it does not.

Q. How is the "amen" printed at the close of this prayer?

A. In Roman letters.

Q. How did the Service of the Church of England begin previous to the Reformation?

A. With the LORD'S Prayer

Q. Why was the preceding part of the Service introduced?

A. Because it was thought better not to approach GOD as "Our Father" until we had confessed our sins and asked His pardon.

Q. Why does not the LORD'S Prayer conclude as our other prayers do, in the name of CHRIST?

A. As we then use the very words of JESUS it is unnecessary to use His name.

Lesson Sixth.

Q. What is the next rubric?

A. "Then likewise he shall say."

Q. What are these sentences called?

A. Responses.

Q. Why?

A. Because the minister reads one sentence and the people respond.

Q. How long have responses been used in public worship?

A. This practice was common in the Jewish Church, and was established by "the ordinance of David;" and was adopted in the early Christian Church.

Q. How should the people read the parts assigned to them?

A. Audibly, and reverently.

Q. Where are these versicles taken from?

A. Ps. li. 15.

Q. What is the next rubric?

A. "Here, all standing up, the Minister shall say."

Q. Why should we stand?

A. Because it is the proper attitude for praise.

Q. What is this hymn called?

A. Gloria Patri.

Q. Why is it so called?

A. From the first two words in Latin, which mean "Glory be to the Father."

Q. On what is this hymn founded?

A. On the form used in the administration of baptism, and the Creed.

Q. What is the earliest instance on record of this hymn's being used?

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A. When Polycarp was suffering martyrdom a doxology similar to our Gloria Patri formed the conclusion of his dying prayer.

Q. Of what place was Polycarp bishop?

A. Of Smyrna, and was consecrated by St. John the Evangelist.

Q. How is the Doxology of the ancient Liturgies, and of the Greek Church worded?

A. "Glory be to the FATHER, and to the SON, and to the HOLY GHOST, now and ever, world without end."

Q. By whom were the words "As it was in the beginning" added?

A. By the Western Church.

Q. For what reason?

A. To oppose the heresy of the Arians, who said, there was a beginning of time before CHRIST had any beginning.

Q. When were they added?

A. Shortly after the Council of Nice.

Q. What may the next versicles be called?

A. An Alleluia response.

Q. What does "Alleluia" mean?

A. It is a Hebrew word, meaning, Praise ye the Lord.

Q. What is the next rubric?

A. "Then shall be said or sung the following

Anthem; except on those days for which other Anthems are appointed; and except also, when it is used in the course of the Psalms on the nineteenth day of the month.

Q. What is this Anthem called?

A. The Venite.

Q. Why?

A. Because in the Latin translation the first word of this Psalm is "Venite" which in our language means "O come."

Q. How is this psalm used in our Church?

A. As an introduction to the psalms in general.

Q. Is our Church the first Christian Church which has used this psalm in its Liturgy?

A. No, it occurs in the Liturgies ascribed to Basil, and Chrysostom, and it was used in the Western Church.

Q. What does this psalm first call upon us to do?

A. To praise GOD on account of His infinite power, which extends to all places and to all creatures.

Q. What next?

A. To pray to Him as our Protector Who exercises the same care over us as a shepherd over his sheep.

Q. What is usually sung at the end of the Anthem?

A. The Gloria Patri.

Lesson Seventh.

Q. What does the rubric say shall then follow?

A. "A Portion of the Psalms, as they are appointed, or one of the Selections of Psalms set forth by this Church."

Q. What is the book of Psalms?

A. A collection of sacred hymns composed by devout members of the Jewish Church, for the purpose of praising God.

Q. Why are they called the "Psalms of David"?

A. Because most of them were composed by him.

Q. By whom were some of the others composed?

A. Asaph, Ethan, Heman, Moses, and Solomon.

Q. Why do the Psalms in the Prayer Book differ from those in the Bible?

A. Those in the Prayer Book are taken from

a former translation of the Bible into the English language.

Q. When was this translation made?

A. In 1535.

Q. By whom?

A. By Tyndal and Coverdale, and afterwards revised by Arch-bishop Cranmer.

Q. When was the present translation of the Bible made?

A. In 1611.

Q. What other parts of our Service are taken from the earlier translation?

A. The LORD'S Prayer, and the Ten Commandments.

Q. How often does our Church appoint the Book of Psalms to be read through?

A. Once a month.

Q. When "*May*" the Gloria Patri be sung?

A. "At the end of every Psalm, and likewise at the end of the Venite, Benedicite, Jubilate, Benedictus, Cantate Domino, Bonum est confiteri, Deus misereatur, and Benedic, Anima mea."

Q. When "*Shall*" either that or the "*Gloria in Excelsis*" be sung?

A. "At the end of the whole Portion, or Selection of Psalms for the day."

Q. When do we generally use the "*Gloria in Excelsis*"?

A. At the end of the Psalter in the Evening Service.

Q. What does "Gloria in Excelsis" mean?

A. Glory in the highest.

Q. What is the Gloria in Excelsis also called?

A. The angelical hymn.

Q. Why so?

A. Because the first part of it is of heavenly original, being sung by the angels at our SAVIOUR'S birth.

Q. Where is it recorded?

A. St. Luke ii. 14.

Q. To whom is the latter part ascribed?

A. To Telesphorus, about the year 139.

Q. Where is the whole hymn to be found?

A. In the Apostolical Constitutions.

Q. When was it established to be used in the Church Service?

Q. About 1000 years ago by the 4th Council of Toledo.

Q. What is the nature of the Gloria in Excelsis?

A. It is both a creed and hymn of the most exalted praise to the triune GOD.

Q. How is the "amen" printed at the end of it?

A. In Roman letters.

Lesson Eighth.

Q. What lesson is appointed to be read, by the next rubric?

A. "The first Lesson."

Q. Does the minister select the Lesson for himself?

A. No.

Q. Where is the Table of Lessons?

A. At the beginning of the Prayer Book.

Q. How many lessons are read at Morning Prayer?

A. Two.

Q. How many at Evening Prayer?

A. Two.

Q. Why should these Lessons be read at public worship?

A. Because one object of our meeting together in the house of GOD is "to hear His most holy Word."

Q. Where is the first lesson taken from?

A. The Old Testament.

Q. Where is the second lesson taken from?

A. The New Testament.

Q. Why are they appointed to be read in that order?

A. To show the harmony and connection that exist between the two covenants.

Q. How long has the reading of Scripture formed a part of the public worship of God?

A. It formed a part of the worship in the Jewish Church and was practiced in the Christian Church from the earliest ages.

Q. Why should it form a part of public worship?

A. Because the word of God is the rule of our duty, and that by which we shall be judged at the last day.

Q. What does the Minister say before beginning the Lesson?

A. "Here beginneth such a Chapter, or Verse of such a Chapter, of such a Book."

Q. What does he say after reading it?

A. "Here endeth the first, or the second Lesson."

Q. What follows the reading of the first Lesson?

A. The "Te Deum laudamus."

Q. What does "Te Deum laudamus" mean?

A. "We praise Thee, O God."

Q. When was the "Te Deum" composed?

A. It is not exactly known, but a portion of it is quoted by St. Cyprian, A. D. 252. It was sung at the baptism of St. Augustine, and is said to have been composed by St. Ambrose. It was used in its present form, in the fourth century.

Q. When was it introduced into the Services of the Church?

A. In the sixth century.

Q. Into how many parts may this hymn be divided?

A. Into three.

Q. Of what does the first part consist?

A. Of the first nine versicles, and is an act of praise or an amplified Doxology.

Q. Of what does the second part consist?

A. Of the next ten versicles and is a confession of the leading articles of the Christian Faith.

Q. Of what does the third part consist?

A. Of the remaining ten versicles, and contains intercessions for the whole Church, and supplications for ourselves.

Q. What does the word "Sabaoth" mean?

A. "Armies or hosts."

Q. Why is not the Doxology sung at the close of the "Te Deum"?

A. Because the whole hymn is but an enlarged Doxology.

Q. What can be used instead of the "Te Deum"?

A. "The Benedicite."

Q. What does "Benedicite" mean?

A. It is a Latin word meaning "Bless ye."

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Q. Where is the "Benedicite" taken from?

A. The Song of the Three Children.

Q. Where is that?

A. In the Apochrypha.

Q. Does it bear a resemblance to any of the Canonical Scriptures?

A. Yes, it is a paraphrase of the 148th Psalm.

Q. How long has it been used in the Christian Church?

A. From the earliest ages.

Q. Was it used in divine worship previous to the time of our SAVIOUR?

A. Yes, it was used in the Jewish Church.

Q. What is the character of this hymn?

A. It is an elegant summons of all GOD'S works, to praise Him.

Q. What Lesson does the next rubric direct to be read?

A. The second Lesson.

Q. What follows the reading of this Lesson?

A. "The Jubilate."

Q. What does "Jubilate" mean?

A. "O be joyful."

Q. What Psalm is this?

A. The 100th Psalm.

Q. What is its Hebrew title?

A. "A psalm of praise."

Q By whom is it thought to have been composed?

A. By David, upon the occasion of a public thanksgiving.

Q. When was it sung by the Jewish Church?

A. At the oblation of the Peace Offering, as the priest was entering into the temple.

Q. Why is it suitable for us to sing it here?

A. We have just heard the Gospel of peace.

Q. When was it added to our Morning Prayer?

A. In 1551. —

Q. What may be used instead of this Psalm?

A. The “Benedictus.”

Q. What does “Benedictus” mean?

A. “Blessed.”

Q. From what part of the Bible is this hymn taken?

A. From St. Luke i. 68–71.

Q. By whom was it composed?

A. By Zacharias under the inspiration of the HOLY GHOST.

Q. Upon what occasion?

A. The circumcision of John the Baptist.

Q. What is the subject of this hymn?

A. The covenant of grace in JESUS CHRIST.

Q. Why is it proper to be used in this place?

A. The second Lesson is generally taken either from the Gospels or the Acts, and contains an account of the great work of redemption and the words of this hymn afford us suitable expressions for blessing the name of GOD for this great mercy.

Q. How long has this hymn been used in Divine Service?

A. Since 820.

Lesson Ninth.

Q. What follows next in the Service?

A. The Apostles' Creed.

Q. What does the word "creed" mean?

A. It comes from the Latin word *credo*, which means, "I believe."

Q. Why is it called the Apostles' Creed?

A. Because it contains the doctrines taught by the Apostles.

Q. By whom is the Creed to be said?

A. "By the Minister and the People."

Q. Why should every one repeat the Creed?

A. Because every one must believe for himself, and ought to make the profession of his belief with his own mouth.

Q. What is the proper posture?

A. "Standing."

Q. What does this attitude import?

A. That we are determined to defend and maintain the faith which we profess.

Q. What is the *first* article of the Creed?

A. "I believe in GOD the FATHER ALMIGHTY, Maker of heaven and earth."

Q. What does this imply?

A. A belief in the omnipresence, and ceaseless inspection of GOD.

Q. Why do we say "Maker of heaven and earth"?

A. Because that includes everything.

Q. What is the *second* article of the Creed?

A. "And in JESUS CHRIST His only Son our LORD."

Q. What does the name "Jesus" mean?

A. SAVIOUR.

Q. Why was it given to the Son of Mary?

A. Because he should "save His people from their sins."

Q. What does the word "Christ" mean?

A. "Anointed."

Q. Why was it given to our SAVIOUR?

A. Because He was anointed with the SPIRIT and with power.

Q. Whose Son is JESUS?

A. God's only Son.

Q. What is He to us?

A. Our LORD.

Q. What does the word "Lord" mean?

A. "Master or Governor."

Q. Is JESUS equal with the FATHER?

A. He is.

Q. Why do we bow at the name of JESUS in the Creed?

A. To show that we believe Him to be God.

Q. When was this custom established?

A. At the Council of Bishops which met at the city of Nice in Asia Minor, (now Turkey in Asia), in the year 325.

Q. What was the object of this Council?

A. To denounce the Arian heresy which maintained that JESUS was created, and denied that He was of the same substance with the FATHER.

Q. Are there any sects which deny the proper divinity of CHRIST now?

A. Yes, the Unitarians.

Q. Was the custom of bowing at the name of JESUS in the Creed observed in the early Church?

A. Yes, it was universally observed.

Q. Does the Church of England approve of it?

A. Yes, by the eighteenth Canon of that Church it is prescribed as a testimonial of "in-

ward humility, and a due acknowledgement, that the LORD JESUS CHRIST, the true eternal SON of GOD, is the only SAVIOUR of the world, in Whom alone all the mercies, graces, and promises of GOD to mankind, for this life and the life to come, are fully and wholly comprised."

Lesson Tenth.

Q. Why is JESUS called the "only Son of GOD"?

A. Because He is of the same nature with the FATHER, being "GOD Himself, blessed forever," and on account of His miraculous conception by the HOLY GHOST.

Q. In what respect is He the Son of GOD?

A. He is strictly and properly the Son of GOD in respect to both His divine and human nature.

Q. In what respect is he the Son of Man?

A. By taking our nature upon Him, and being born of the Virgin Mary.

Q. What is the *third* article of the Creed?

A. "Who was conceived by the HOLY GHOST, Born of the Virgin Mary.

Q. What Scriptural authority have we for saying He "was conceived by the HOLY GHOST"?

A. St. Luke i. 35.

Q. Who was the Virgin Mary?

A. A Hebrew maiden, who was descended, in a direct line, from David.

Q. Is the Virgin Mary an object of worship?

A. No. As the mother of our SAVIOUR, she was declared by the angel to be "blessed among women," and should therefore be treated with respect but not adoration.

Q. What is the *fourth* article of the Creed?

A. "Suffered under Pontius Pilate, Was crucified, dead, and buried."

Q. Who was Pontius Pilate?

A. The Governor, whom the Roman Emperor had placed over Judea.

Q. Why is his name mentioned in the Creed?

A. That we may know when these events happened.

Q. What is the *fifth* article of the Creed?

A. "He descended into hell, The third day He rose from the dead."

Q. What did the word "hell" mean originally?

A. A secret, invisible place.

Q. What does it commonly mean now?

A. The place of extreme torment "prepared for the devil and his angels."

Q. Does this article of the Creed teach us that our SAVIOUR went into the place of torment?

A. No.

Q. What is the meaning of this article?

A. That the soul of JESUS, immediately after its separation from His body, went into the invisible place of departed spirits, and remained there until it was reünited to His body at His resurrection.

Q. What Scriptural authority have we for this belief?

A. Our SAVIOUR said to the penitent thief, on the cross, "*To-day* shalt thou be with Me in *paradise*."

Q. What do we understand by "paradise"?

A. The place where the "dead, which die in the Lord, rest from their labors."

Q. What does the rubric permit the Minister to say in place of the words "He descended into hell"?

A. "He went into the place of departed Spirits."

Q. What does this prove?

A. That the Church considers the two expressions to have the same meaning.

Q. Why is this doctrine taught in the Creed?

A. For the purpose of declaring the actual separation of CHRIST's soul and body, in opposition to those who asserted that the crucifixion produced only a trance.

Q. What did His rising from the dead prove?

A. That He *was* the SON of GOD.

Q. What does it assure us of?

A. That we shall also rise again.

Q. How was it proved that the same JESUS, who was crucified, and buried, really rose again?

A. By His remaining on earth forty days, and appearing to those who knew Him well before His crucifixion.

Q. How many appearances of JESUS are recorded by the Evangelists.

A. Twelve.

Q. On what day does the Church commemorate the Crucifixion?

A. Good Friday.

Q. On what day does the Church particularly commemorate the Resurrection?

A. Easter-day.

Q. How often do we really celebrate the resurrection?

A. Fifty-two times a year, or the first day of each week.

Lesson Eleventh.

Q. What is the *sixth* article of the Creed?

A. "He ascended into heaven, And sitteth on the right hand of GOD the FATHER ALMIGHTY."

Q. What does the posture of sitting intimate?

A. A state of ease and rest, and is properly the posture of those having authority.

Q. What does CHRIST's sitting on GOD's right hand imply?

A. That the same bliss, glory and power which He enjoyed before His incarnation, His human nature is now made partaker of.

Q. In what character does He now reign?

A. In His mediatorial character.

Q. In what manner did JESUS ascend?

A. Bodily.

Q. What does that teach us?

A. That our bodies as well as our souls are made "inheritors of the kingdom of heaven."

Q. During the time that our SAVIOUR remained on earth, what did He do?

A. He instructed His disciples in the things "pertaining to the kingdom of GOD."

Q. What is the *seventh* article of the Creed?

A. "From thence He shall come to judge the quick and the dead."

Q. When and how will JESUS come again?

A. He will come again at the last day, in the same manner as the disciples saw Him go into heaven.

Q. In what character will He then come?

A. In His judicial character

Q. Who are meant by "the quick"?

A. Those who will be alive at that time.

Q. For what shall we be judged?

A. For the deeds done while in the body.

Q. What is the *eighth* article of the Creed?

A. "I believe in the HOLY GHOST."

Q. Who is the HOLY GHOST?

A. The third person in the blessed Trinity.

Q. Why do we here repeat the words "I believe"?

A. To show that we believe in GOD the HOLY GHOST, the same as we do in the FATHER and in the SON.

Q. What do we believe in reference to the HOLY GHOST?

A. That He is of one substance, majesty, and glory, with the FATHER and the SON, very and eternal God.

Q. Why should we believe this?

A. Our SAVIOUR commanded all people to be baptized in the name of the FATHER, and of the SON, and of the HOLY GHOST.

Q. What is the peculiar office of the HOLY GHOST?

A. His particular work is to cleanse us from our original sin at our baptism, and to sanctify,

support, and guide us in the performance of our duty, by His Divine influence.

Q. What are the temples of the HOLY GHOST?

A. Our bodies.

Q. What is the *ninth* article of the Creed?

A. "The holy Catholic Church; the Communion of Saints."

Q. What does the word "Catholic" mean?

A. Universal.

Q. What do we mean when we say we believe in the "Catholic Church"?

A. We mean that the Church is not confined to any particular age or nation.

Q. Who are members of the Church?

A. All baptized people.

Q. Why do we call the Church "holy"?

A. Because it has been purchased by the blood of the blessed SAVIOUR, and because all who are baptized are called into a state of holiness.

Q. How many parts are there in the Church?

A. Two, the Church Militant and the Church Triumphant.

Q. What is meant by the "Church Militant"?

A. The Church in this world?

Q. What is meant by the "Church Triumphant"?

A. The redeemed ones in the other world.

Q. Who are meant by the "Saints"?

A. All Christians.

Q. What is meant by the "Communion of Saints"?

A. That there is a fellowship subsisting between the several members of the Church; who being many, are one body in Christ, and every one members one of another."

Q. In what respect are we "one body"?

A. As being servants of the same GOD, redeemed by the same atoning blood, sanctified by the same SPIRIT, governed by the same laws, partakers of the same Sacraments, and heirs of the same promises.

Q. What is the *tenth* article of the Creed?

A. "The Forgiveness of sins."

Q. Why do we mention "the forgiveness of sins" in the Creed?

A. Because the Bible teaches us, that those who believe in the Trinity, and act according to that belief, shall receive forgiveness of their sins.

Q. What is the *eleventh* article of the Creed?

A. "The Resurrection of the body."

Q. Why is that mentioned among the articles of the Christian Faith?

A. Because the resurrection of the body was

not positively known until JESUS Himself rose from the dead.

Q. What is the *twelfth* article of the Creed?

A. "And the life everlasting?"

Q. What is meant by "the life everlasting"?

A. That peace and joy in God, which shall never come to an end.

Q. How is the "Amen" printed at the end of the Creed?

A. In Roman characters.

Lesson Twelfth.

Q. What can be used instead of the Apostles' Creed?

A. The Nicene Creed.

Q. Why is this called the "Nicene Creed"?

A. Because it was drawn up by the Council of Bishops which met at the city of Nice A. D. 325.

Q. When was the Apostles' Creed drawn up?

A. It is not positively known when, but Tertullian, who lived in the second century, gives us a Creed of similar import and says that it had been current "as a rule of faith in the Church, from the beginning of the Gospel."

Q. Why was the expression "One God" placed in the Nicene Creed?

A. Both in opposition to the error of the Gentiles, who said there was more than one GOD, and to meet the calumny of the heretics, who called the Catholics worshipers not of one GOD, but of three gods.

Q. Why do we say "One LORD JESUS CHRIST"?

A. Because some had spoken of the human and divine nature of our SAVIOUR, which they called JESUS and CHRIST, as two persons not united.

Q. What does the expression "GOD of GOD, Light of Light, very GOD of very GOD" mean?

A. That JESUS is really, truly and properly GOD.

Q. Why do we say "Light of Light"?

A. To express our belief that His divine nature is from the FATHER, as light is from the sun; or as one light without diminution of itself kindles another.

Q. What does the expression "not made" mean?

A. Not created.

Q. What is meant by "Being of one substance with the FATHER"?

A. Of the same nature or essence.

Q. To whom does the expression "By whom all things were made" refer?

A. To JESUS CHRIST.

Q. Why do we say "Whose kingdom shall have no end"?

A. To show that He will never cease to be a king.

Q. What Scriptural authority have we for this belief?

A. St. Luke i. 33.

Q. When was this article added to the Creed?

A. In 381, by the Council of Bishops at Constantinople.

Q. Why was it added?

A. On account of the heresy which then newly arose, denying the *eternity* of the kingdom of CHRIST.

Q. Why do we speak of the HOLY GHOST as "The LORD and Giver of life"?

A. Because He is the Author and Giver of spiritual life.

Q. What is meant by "Who proceedeth from the FATHER and the SON?"

A. Either His deriving from the latter as well as the former His eternal subsistence, or His being sent by both into the hearts of men.

Q. When were the words "and the Son" added?

A. About the middle of the fifth century.

Q. Why?

A. Because some of the Greek writers had denied that the HOLY GHOST proceeded from the Son.

Q. What did this difference of belief cause?

A. A separation between the Greek and Latin Churches.

Q. Why is the Church called "Apostolic"?

A. Because it was planted by the Apostles.

Q. Why do we say "One Catholic and Apostolic Church"?

A. Because it is one in CHRIST.

Q. Why do we say "One Baptism"?

A. Because that Sacrament is not to be repeated.

Q. How is the "Amen" printed?

A. In Roman characters.

Q. Do we profess a belief in anything more in the Nicene Creed, than in the Apostles'?

A. No.

Q. Why were the articles which differ somewhat from the Apostles' Creed introduced?

A. Not because the Church believed more than she had in the earlier ages, but because the Arians believed less.

Lesson Thirteenth.

Q. What is the next rubric?

A. "And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing."

Q. What does the Minister say?

A. "The LORD be with you."

Q. What does this expression mean?

A. That the LORD would graciously assist them in their supplications and prayers.

Q. What do the people reply?

A. "And with thy spirit."

Q. What does this mean?

A. That the LORD may be with his spirit at all times, and especially in the performance of the duties on which he is about entering.

Q. As what may this salutation of the Minister and people be considered?

A. A token of mutual kindness and affection.

Q. Is this form of salutation of modern date?

A. No, it was of frequent use in the ancient Churches, both Jewish and Christian.

Q. In what Liturgies is it found?

A. In the Western Liturgy ascribed to St. Peter, and in all the ancient Liturgies of the East.

Q. Where is this or a similar salutation found in the Bible?

A. Ruth ii. 4; 2 Thess. iii. 16; 2 Tim. iv. 22.

Q. What should be the posture of the Minister and people while repeating these sentences?

A. Standing.

Q. What does the Minister then say?

A. "Let us pray."

Q. How may this be considered?

A. As an invitation not only to prayer in general, but to ardent or intense prayer.

Q. What do the Minister and people then do?

A. Kneel.

Q. What does the Minister then say?

A. "O LORD, show Thy mercy upon us."

Q. What do the people reply?

A. "And grant us Thy salvation."

Q. Where are these versicles taken from?

A. Ps. lxxxv. 7.

Q. What do these words contain?

A. A summary of all the prayers that are to follow.

Q. What does the Minister then say?

A. "O GOD, make clean our hearts within us."

Q. What do the people reply?

A. "And take not Thy HOLY SPIRIT from us."

Q. Where are these versicles taken from?

A. Ps. li. 10, 11.

Q. What do they mean?

A. That our prayers may be presented in an acceptable manner.

Q. What is the next rubric?

A. "Then shall follow the Collect for the day, except when the Communion Service is read; and then the Collect for the day shall be omitted here."

Q. What does the word "collect" mean?

A. A short, comprehensive prayer.

Q. What do you mean by the "Collect for the day"?

A. The Collect for that particular day in the Church year.

Q. What is the first Collect for Morning Prayer called?

A. "A Collect for Peace."

Q. What can you say in reference to the manner in which the Collects begin?

A. Each Collect begins with an acknowledgment of the adorable perfection and goodness of God, under some attribute, which is appropriate to the petition which it contains.

Q. From what enemies do we pray to be defended in this Collect?

A. Both our spiritual and temporal ones.

Q. Where is this Collect taken from?

A. Gregory's Sacramentary.

Q. When was it composed?

A. Before the year 600.

Q. Were the Collects in that Sacramentary new at that time?

A. No, most of the Collects were taken from Liturgies, which in his time were considered ancient.

Q. Why should we begin with a Collect for Peace?

A. Because Peace is one of the greatest of earthly blessings, and was the first and last legacy bequeathed to the world by our Blessed REDEEMER.

Q. How is the "Amen" printed, at the end of this, and all the other Collects?

A. In Italics.

Q. What does this show?

A. That the Prayer is to be said by the *Minister alone*, and at the end of the prayer the *people* are to say "Amen"

Lesson Fourteenth.

Q. What is the next Collect called?

A. "A Collect for Grace."

Q. Where is this taken from?

A. The Greek Service.

Q. What does this Collect contain?

A. It begins with an acknowledgement of past mercies, and closes with a supplication for protection and guidance.

Q. What is the next Collect called?

A. "A Prayer for the President of the United States, and all in Civil Authority."

Q. Where are we commanded to pray for those in authority?

A. 1 Tim. ii. 2.

Q. Why should we pray for them?

A. They being in public life, are exposed to many temptations, and therefore need the prayers of all faithful Christians.

Q. Where may the substance of this prayer be found?

A. In the Sacramentary of St. Gregory, from which, with some amendments, it was placed in the English Service, in the reign of Queen Elizabeth, and was altered by the compilers of the American Liturgy, to suit the difference of political institutions.

Q. What is the ultimate object of this prayer?

A. That being protected by the authority of our rulers, we may "lead a quiet and peaceable life, in all godliness and honesty."

Q. What is the next rubric?

A. "The following Prayers are to be omitted here, when the Litany is read."

Q. When is the Litany appointed to be read?

A. Sundays, Wednesdays, and Fridays.

Q. On the days when the Litany is not read what Collect is next in order?

A. "A Prayer for the Clergy and People."

Q. Where is the model from which this prayer is taken, found?

A. In Gregory's Sacramentary.

Q. When was it first inserted in the English Service?

A. In the first year of Queen Elizabeth.

Q. What authority have we for praying for the "Clergy and the People"?

A. The Holy Scriptures are full of prayers for the Church of God, especially for its governors and pastors; and all the ancient Liturgies have special petitions for the "Bishops and Clergy, and the Congregations under their charge."

Q. Why should we pray for the Bishops?

A. Because they are constituted the guides and governors of the Church of CHRIST, and therefore need to be filled with the HOLY SPIRIT to discharge their duties aright.

Q. Why should we pray for the "other Clergy"?

A. Because they also need to be imbued with the Spirit of God, to guide their people in the path of righteousness.

Q. Why should we pray for the "Congregations"?

A. It is through God's blessing alone that our minds can be kept open to instruction.

Q. For whom is this prayer offered?

A. For the whole Christian world.

Q. Why do we call JESUS our "Advocate and Mediator"?

A. Because it is He who pleads for us, and procures by His intercessions both the Spirit and the blessing.

Q. What is the next Collect called?

A. A "Prayer for all Conditions of Men."

Q. When was this prayer composed?

A. In 1661.

Q. For what purpose?

A. To be used as a general intercession when the Litany is not read.

Q. Where is the first petition taken from?

A. Ps. lxxvii. 2.

Q. For whom do we pray first?

A. For the heathen.

Q. For whom next?

A. For every denomination of Christians.

Q. For whom do we then pray ?

A. For all who are afflicted, whether by sorrow, sickness, or poverty.

Q. What does this prayer particularly teach us ?

A. Love to all GOD's creatures ; and patience and resignation to the Divine will, under whatever trials it may please GOD to send us.

THE LITANY.

Lesson Fifteenth.

Q. What does the word "Litany" mean ?

A. "A general supplication," or a public supplication, whereby the mercy of GOD is more ardently and solemnly invoked.

Q. What instances of Litanies are there in the Old Testament ?

A. Ps. li., Dan. ix., and Joel. ii. 17.

Q. What instance in the New Testament ?

A. Luke xxii. 44.

Q. Have Litanies been used long in the Christian Church ?

A. Yes ; From the earliest ages.

Q. Whence is our Litany derived ?

A. It is substantially derived from the Form used in the eighth century.

Q. To what Litany does it bear a resemblance?

A. It differs but little from the Litany of the Churches of Germany and Denmark.

Q. When was it set forth in English for public use?

A. In 1544.

Q. When was it somewhat altered?

A. In 1549.

Q. When is the Litany to be used?

A. "On Sundays, Wednesdays, and Fridays."

Q. Why is the Litany to be used on Wednesdays?

A. Because it was on Wednesday that Judas made the arrangements with the Chief Priests to betray JESUS to them.

Q. Why is it used on Fridays?

A. Because it was on Friday that our SAVIOUR was crucified.

Q. Why is it used on Sundays?

A. Partly because there is then the largest number present to join in its earnest supplications, and partly that no day may have a more solemn Service than the LORD's day.

Q. What Service is to precede it?

A. "The Morning Service."

Q. What was the arrangement in reference to these Services in former years?

A. The Morning Prayer, the Litany, and the Communion Office, being three distinct Services, were used at different hours.

Q. When was the present arrangement established?

A. At the last review of the English Prayer Book in the year 1661.

Q. How are most of our prayers offered?

A. By the Minister alone, the people saying only "Amen" at the close.

Q. What is the Litany?

A. The joint supplication of the whole Congregation.

Q. How should the people read the parts assigned to them?

A. Audibly, and reverently.

Q. Into how many parts may the Litany be divided?

A. Four. First the Invocations; second, the Deprecations; third, the Intercessions; fourth, the Supplications.

Q. Why do we first invoke "GOD the FATHER"?

A. Because He is the Source of Deity, and the Fountain of mercy.

Q. Why do we call ourselves "sinners"?

A. Because we have all sinned, and come short of the glory of God.

Q. Why do we call ourselves "*miserable sinners*"?

A. Because it is on account of our sins that we have been so miserable.

Q. Whom do we invoke in the next petition?

A. "GOD the SON."

Q. What do we acknowledge when we say that?

A. The Divinity of JESUS.

Q. Why do we invoke the Second Person of the Trinity?

A. Because He hath redeemed us by His blood.

Q. Why do we invoke the HOLY SPIRIT?

A. Because it is by the influence of the HOLY SPIRIT in our hearts that we are to become "Meet to be partakers of the inheritance of the Saints in light."

Q. Why do we, in the next petition, invoke all the Persons of the GODHEAD jointly?

A. To express our importunity more strongly.

Q. Was this form of invoking each Person of the GODHEAD separately, and then all united, used in ancient times?

A. Yes, it is agreeable to the practice of the primitive Church.

Q. What is mercy?

A. Compassion shown to the undeserving.

Q. Why do we, in these petitions, ask for "mercy"?

A. Because mercy is the great remedy for misery.

Q. Have Litanies generally commenced with such petitions?

A. Yes, all the Litanies extant have begun with the supplication "LORD have mercy upon us, miserable sinners."

Q. What is the design of the people's repeating the whole of these verses after the Minister?

A. That every one may first implore to be heard in his own words.

Q. What do the people then do?

A. Leave it to the Minister to set forth all their necessities to Almighty God, they declaring their assent to each petition as he delivers it.

Lesson Sixteenth.

Q. What is the second part of the Litany called?

A. The Deprecations.

Q. What do you mean by the "Deprecations"?

A. Those supplications by which we seek deliverance from evils.

Q. To whom are they all addressed?

A. To the Second Person of the Trinity.

Q. What is meant by "Remember not, LORD, our offences"?

A. "Forgive us our trespasses."

Q. To what punishment do we expose ourselves by our own sins?

A. To the punishment in the future world.

Q. To what punishment do "The offences of our forefathers" expose us?

A. To temporal punishment, or national calamity.

Q. What is meant by "Neither take Thou vengeance of our sins"?

A. It is a way of speaking accommodated to our capacities.

Q. Why do we say "Spare us, good LORD, spare Thy people, whom Thou hast redeemed with Thy most precious blood"?

A. Because no repentance of ours can merit, or give us any claim to forgiveness.

Q. Why do we say "Be not angry with us forever"?

A. That whatever punishment He may see right to inflict upon us in this life, He will “not deliver us into the bitter pains of *eternal* death.”

Q. What is the response of the people?

A. “Spare us, good LORD.”

Q. In the deprecations which follow, from what do we pray to be delivered?

A. From two general kinds of evil—the evil of sin, and the evil of the punishment of it.

Q. What do the words “evil and mischief” signify?

A. Wickedness and misery.

Q. What do we pray for, in this supplication?

A. We pray to be delivered both from sin and the punishment of it; from the causes that lead to it, and the consequences that follow it.

Q. What do we next deprecate?

A. Those sins to which our corrupt nature is most inclined.

Q. Whom do the sins enumerated in this petition particularly concern?

A. First ourselves, and secondly our neighbors.

Q. Which are the sins which concern ourselves?

A. “Blindness of heart, pride, vain-glory and hypocrisy.”

Q. What is meant by "Blindness of heart"?

A. An unwillingness to be guided by the
HOLY SPIRIT.

Q. What is the Scriptural meaning of "Pride"?

A. A proud disposition of the heart towards
GOD.

Q. What is meant by "Vain-glory"?

A. An immoderate desire for the applause of
others. "To love the praise of men, more than
the praise of GOD."

Q. What do we mean by "Hypocrisy"?

A. Not only self-deceit, and the intention of
imposing on the world, but also the profane de-
sign of mocking GOD.



Lesson Seventeenth.

Q. Which are the sins which concern our
neighbors?

A. "Envy, hatred, malice and all unchari-
tableness."

Q. Are these sins any less offences against
GOD than the others?

A. No.

Q. Where does St. Paul rank "Envy"?

A. With murder.

Q. What is envy?

A. Grief, or vexation at another's prosperity.

Q. What does St. Paul say of those who are guilty of this sin?

A. "They shall not inherit the kingdom of God."

Q. What does St. John say of "Hatred"?

Q. "If a man say, I love God, and hateth his brother, he is a liar." "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him."

Q. What is "Malice"?

A. A settled, confirmed, inveterate hatred

Q. What is meant by "Uncharitableness"?

A. All unkindness whether in thought, word, or deed.

Q. What is meant by "Inordinate and sinful affections"?

A. The "works of the flesh." Gal. v. 10.

Q. Why do we particularly mention "The world, the flesh, and the devil"?

A. Because they are the disturbers of our peace, the authors of our misery, and the great enemies of our salvation.

Q. What do we understand by the phrase "The world"?

A. The wicked men, the base principles, the vile practices, and the evil examples of the world.

Q. What is meant by "The deceits of the flesh"?

A. The corrupt passions and appetites of our nature.

Q. What is meant by "The deceits of the devil"?

A. Those means which he is continually using to seduce us from our allegiance to God, and to allure us to our destruction.

Q. What is meant by "Sudden death"?

A. An unprepared death.

Q. What is "Sedition"?

A. Insurrection.

Q. What is "Privy conspiracy"?

A. Private plot.

Q. What is "Rebellion"?

A. Open opposition to the government.

Q. What is "Heresy"?

A. A denial of any of the fundamental doctrines of religion.

Q. What is "Schism"?

A. A separation from the Church.

Q. What is "Hardness of heart"?

A. Determined opposition to God's will.

Q. What is the meaning of "Mystery"?

A. Something which we cannot fully understand.

Q. What reason is there for using the petitions, which relate to our SAVIOUR's life, death, resurrection, ascension, and the descent of the HOLY GHOST?

A. Having no merit of our own we appeal to the all-sufficient merits of the REDEEMER Himself, and plead all that He has done and suffered for us.

Q. Why do we pray for deliverance "In all time of our tribulation"?

A. Because we then most need GOD's aid.

Q. Why do we pray for deliverance "In all time of our prosperity"?

A. Because then we are least inclined to look to GOD for assistance.

Q. Why do we use the petition "In the hour of death"?

A. Because then we undergo our last struggle with the powers of darkness.

R. Why do we ask to be delivered "In the day of judgment"?

A. We desire then to be delivered from eternal misery.

Q. What do the people respond to each of the Deprecations?

A. "Good LORD, deliver us."

Lesson Eighteenth.

Q. What is the third part of the Litany called?

A. The Intercessions.

Q. What is meant by the "Intercessions"?

A. Petitions in which we ask the Divine blessing on ourselves, the whole Church of CHRIST, the country, and all mankind.

Q. With what does the first intercession begin?

A. With a prayer that GOD would hear us?

Q. What reason have we to expect GOD to listen to the prayers of "sinners"?

A. To the humble, contrite petitioner GOD will lend a listening ear.

Q. For what do we pray in the second part of this petition?

A. That the Divine guidance and protection may be extended to the universal Church.

Q. For what purpose?

A. That it may be preserved in the profession, of true and sound doctrine, in unison with itself and in continual holiness.

Q. How is the next petition expressed in the prayer for the Church Militant?

A. That all Christian Rulers and Magistrates "may truly and impartially administer justice, to

the punishment of wickedness and vice, and to the maintenance of Thy true religion and virtue."

Q. What do we ask of GOD, in the next petition?

A. That his Ministers may be so enlightened in the knowledge of divine things, that the Church may be edified by the spirituality of their instructions, and the holiness of their lives.

Q. Why should we pray particularly for the Clergy?

A. Because the station of the Christian Minister is a very responsible one.

Q. In what respect is it so responsible?

A. Both as respects himself, the people under his charge, and the cause which he is commissioned to advance.

Q. For whom is the next petition offered?

A. For all Christians.

Q. For what do we pray in the next petition?

A. For universal peace.

Q. To what does the next petition lead our thoughts?

A. To the natural corruption of our hearts, and directs us to the Fountain of all holiness, to cleanse and sanctify them.

Q. Why do we ask for an "increase of grace" in the next petition?

A. However well disposed our hearts may be for the present, we will soon relapse into our former sins, without the constant assistance of the HOLY SPIRIT.

Q. To what does this petition direct us to look as the rule of our actions?

A. To the Word of God as the only rule of faith and practice.

Q. For whom do we pray in the next petition?

A. For all who are misled by the spirit of error and delusion.

Lesson Nineteenth.

Q. Whom do we mean in the next petition by those who "do stand"?

A. Those who remain firm in their faith, and constant in the practice of their duty.

Q. Whom do we mean by the "weak-hearted"?

A. Those who are weary and fearful, and almost ready to yield to their spiritual enemies.

Q. Whom do we mean by "those who fall"?

A. Those who have yielded to many temptations, but are not hardened in iniquity.

Q. What do we mean by "beat down Satan under our feet"?

A. That whatever temporary advantages the adversary may gain over us, we may come off more than conquerors, through Him that hath loved us.

Q. To what do these last four intercessions particularly relate?

A. To the supply of our spiritual wants.

Q. What do the next three petitions teach us?

A. That GOD alone is our refuge and strength and is a very present help in time of trouble.

Q. For what do we pray in the next petition?

A. That GOD will extend His mercy to every human being.

Q. What is the spirit of the next petition?

A. That of true Christian benevolence, and is in conformity to the precepts of our REDEEMER.

Q. For whose sake do we offer this petition?

A. Not so much for our own as for theirs, that they may be restored to a state of salvation.

Q. For what do we pray in the next petition?

A. For whatever is necessary for the sustenance of our bodies.

Q. What does the word "kindly" mean?

A. It is an old English word, and means *genial* or *natural*, "Whose seed is in itself."

Q. What do we acknowledge in this petition?

A. That GOD is the giver and preserver of all good things

Q. What is "true repentance"?

A. A turning from sin, with an abhorrence of its evil nature, and dreadful tendency.

Q. What is meant by "sins"?

A. Our gross and deliberate transgressions.

Q. What is meant by "negligences"?

A. Those sins which we commit through inadvertency, carelessness, or surprise.

Q. What is meant by "ignorances"?

A. Those sins which are attributable to a neglect of the proper means of obtaining knowledge.

Q. Why do we so frequently pray for the "grace of the HOLY SPIRIT"?

A. Without the help of this grace we can do nothing.

Q. How do we know that we shall receive it?

A. We have GOD's sure word of promise that the assistance of the Spirit shall be given to all who ask for it.

Q. What do the people respond at the end of each intercession?

A. "We beseech Thee to hear us, good LORD"?

Q. What is the next petition?

A. "SON of GOD, we beseech Thee to hear us"?

Q. Why do we use this petition ?

A. To implore JESUS on account of His Divinity to hear us.

Q. Why do we use the petitions " O Lamb of God, Who takest away the sins of the world ; Grant us Thy peace," and " Have mercy upon us" ?

A. To implore JESUS on account of His humanity and sufferings, to hear us.

Q. What is the next rubric ?

A. " The Minister may, at his discretion, omit all that follows, to the Prayer ; We humbly beseech Thee, O FATHER" ?

Q. Is this rubric in the English book ?

A. No, it was placed here by the American Reviewers.

Lesson Twentieth.

Q. What is the fourth part of the Litany called ?

A. The Supplications.

Q. What is the object of these supplications ?

A. To enforce the foregoing deprecations and intercessions with the greatest possible importunity.

Q. When do we use these supplications?

A. On all the more solemn seasons of the Church.

Q. With what do they begin?

A. With an invocation for mercy.

Q. What is the next rubric?

A. "Then shall the Minister, and the People with him, say the LORD'S Prayer."

Q. Why was the LORD'S Prayer placed here?

A. Because such was the pious humility of the ancient Christians, and so high their veneration for the LORD'S Prayer, that they thought no Service of their own complete without it.

Q. What follows the LORD'S Prayer?

A. "O LORD, deal not with us according to our sins." "Neither reward us according to our iniquities."

Q. How are these versicles to be repeated?

A. Alternately by the minister and the people.

Q. Where are they taken from?

A. Ps. li. 9.

Q. What is the next rubric?

A. "Let us pray."

Q. Of what is the repetition of this expression calculated to remind us?

A. The important work in which we are engaged.

Q. What is the following prayer commonly called?

A. A Prayer against Persecutions.

Q. Why is this prayer suitable to be used at all times?

A. Because we are at all times liable to "troubles and adversities," and exposed to many evils from the "craft and subtilty of the devil" as well as the machinations of wicked men.

Q. From what is this prayer taken?

A. Partly from the Scriptures and partly out of the primitive forms, and is still to be found entire among the offices of the Western Church, with the title "For tribulation of heart"

Q. Why is it not concluded with "Amen"?

A. To show that the same request is continued in another form. What the minister begged before alone, all the people join to ask in the following supplications taken from the Psalms.

Q. From which Psalm are the first supplications taken?

A. Ps. xliv. 1, 26.

Q. What do these ejaculations mean?

A. That we ask for help not on account of any merit of our own, but for His glorious perfections.

Q. What then follows?

A. The ascription of praise to the blessed Trinity.

Q. Why is it proper to introduce the doxology here, in the midst of our supplications?

A. Because we should "praise the LORD at all times."

Q. Under what character is CHRIST invoked in the next petition?

A. That of Defender

Q. Under what character is CHRIST invoked in the following supplications?

A. That of SAVIOUR.

Q. Why is the title "Son of David" used here?

A. To remind our SAVIOUR of the mercies He wrought in answer to those who showed their faith by giving Him this acknowledgment of His true character as the King of Israel.

Q. What do the next two supplications indicate?

A. Great earnestness.

Q. From what source are the last two supplications taken?

A. Ps. xxxiii. 21.

Q. Why are some of these supplications printed in Roman characters?

A. The parts printed in Roman characters

are taken from an Old Service Book, and are called "the versicles." They appear in the type in which they were originally printed. In the Service from which they are taken the priest used to stand while they were said.

Lesson Twenty-first.

Q. What is the next rubric?

A. "Let us pray."

Q. What does the invitation denote in this place?

A. The change from one kind of prayer to another.

A. Is this next prayer of modern date?

A. No, it is very ancient with the exception of the words "put our whole trust and confidence in Thy mercy," which were introduced at the time of the Reformation.

Q. To whom is this prayer addressed?

A. To GOD the FATHER.

Q. What is meant by "Look upon our infirmities"?

A. Behold how weak we are.

Q. What is meant by "Those evils that we most justly have deserved"?

A. Those punishments to which our sins have exposed us.

Q. What is meant by the expression that "we may put our whole trust and confidence in Thy mercy"?

A. That we may have faith and strength to bear our troubles, if GOD does not see fit to remove them.

Q. Why do we add the request that we may "evermore serve Thee in holiness and pureness of living"?

A. Because they only have just cause to trust in the mercy of GOD, who obey His laws and do His will.

Q. How do we address CHRIST at the close of this prayer?

A. As our *only* Mediator and Advocate.

Q. What is the next prayer called?

A. "A General Thanksgiving."

Q. What is one of the principal ends of our assembling in the House of GOD?

A. "To render thanks for the great benefits that we have received at His hands."

Q. When was this prayer added to the Litany?

A. In 1661.

Q. Why do we call ourselves "Unworthy servants"?

A. Because we are not worthy of any of the "mercies" which GOD bestows upon us.

Q. For what do we render "humble and hearty thanks"?

A. For GOD's "goodness and loving-kindness" not only to ourselves but to all mankind.

Q. Why do we thank GOD for the "blessings of this life"?

A. Because we should accept the good things of the world with gratitude, and use them with moderation and cheerfulness.

Q. For what do we thank Him "above all" other things?

A. For the blessings of redemption, sanctification, and salvation?

Q. What are the principal "means of grace"?

A. Prayer, reading GOD's Word, and partaking of the Sacraments.

Q. Why should we "*show forth* GOD's praise"?

A. His *mercies* are bestowed upon us *openly*, therefore, we should not *conceal* His praise, but should glorify Him "with our lips and in our lives."

Q. How does this prayer conclude?

A. With a doxology to the Trinity.

Q. What is the next prayer?

A. "A prayer of St. Chrysostom."

Q. Why is it called "A prayer of St. Chrysostom"?

A. Because it was taken from the Liturgy that bears his name.

Q. When was this introduced into the Church Service?

A. It was placed in the Litany in 1544, and in the Morning and Evening Service in 1661.

Q. For what do we first thank God in this prayer?

A. For having disposed our minds to ask *unanimously* of Him such things as we ought.

Q. Of what do we then remind Him?

A. Of His explicit promise to hear us.

Q. What do we ask Him to fulfil?

A. Not only the petitions which have been offered with the lips, but also those which have been offered secretly in the heart.

Q. For what do we pray at the conclusion?

A. For the knowledge of all necessary religious truth in this world, and life everlasting in the world to come.

Q. Why do we not conclude this prayer in the name of JESUS CHRIST?

A. Because this prayer is offered to God the SON.

Q. With what do the daily Morning and Evening Prayer, and Litany, conclude?

A. With the Apostolic Benediction.

Q. Who is the Author of it?

A. The HOLY SPIRIT.

Q. Where is it recorded?

A. 2 Cor. xiii. 14.

Q. What is meant by "The grace of our LORD JESUS CHRIST"?

A. Those particular acts of favor and mercy, whereby our souls are redeemed and saved.

Q. What is meant by "The love of GOD"?

A. That perfection of happiness which GOD only can bestow.

Q. What is meant by "The fellowship of the HOLY GHOST"?

A. The communicating to us of His gifts and graces.

Q. What is then sung?

A. One of the Selections of Metrical Psalms, or a Hymn.

Q. Why is it proper to sing a Psalm between the Morning Prayer and the Ante-Communion Service?

A. Because that makes a separation and distinction between the two Services.

ANTE-COMMUNION SERVICE

Lesson Twenty-second.

Q. What Service is generally used after singing the Psalm?

A. The Ante-Communion Service.

Q. Where is the Priest to read this Service?

A. At the Altar.

Q. Why is this Service said at the Altar?

A. Because that is the proper place to commemorate JESUS our only SAVIOUR.

Q. How often was the LORD'S Supper celebrated in the early ages of the Church?

A. Whenever they met for worship. Acts ii. 46.

Q. What does our using a part of this Service on all Sundays and Holy days show?

A. That our Church wishes that it were so still.

Q. Why is this Sacrament called "The Communion"?

A. Because by it we testify our communion with CHRIST our head, and it unites us with our fellow Christians; and also because all good Christians have a right to partake of it.

Q. Why is it called the "LORD'S Supper"?

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A. Because it was instituted by our LORD at the Paschal supper, and was so called by St. Paul.

Q. Why is it called the "Eucharist"?

A. Because it is a Service of the highest thanksgiving.

Q. Why does the Priest stand while reading the prayers of the Communion Service?

A. Both on account of standing being a sign of the resurrection, and therefore proper to be observed at the Altar, and also because the Service is of a strictly Sacrificial character.

Q. When is the LORD'S Prayer to be omitted?

A. If Morning Prayer has been said immediately before.

Q. Is the Collect, at the beginning of the Communion Service, of modern date?

A. No, the Western Church of old used this very form in this Office.

Q. Why is this Collect particularly suitable for this Service?

A. As the people were to be purified before the first publication of the law, so must we have clean hearts before we are fit to hear it.

Q. Why should the Minister turn to the people while reading the Commandments?

A. In rehearsing the Commandments, he speaks as from GOD.

Q. Why should the people receive them kneeling?

A. As a posture of reverence, and submission to what GOD commands.

Q. Why is the word "distinctly" placed in the rubric?

A. To remind the Minister that they are to be read in a manner suitable to the dignity of Him Whose commands they are.

Q. Why should these commandments, which were given to the Israelites, be read so frequently in the hearing of Christians?

A. Because the Moral precepts of the Decalogue are as binding upon us Christians, as they were upon the Jews.

Q. What does our SAVIOUR say in reference to them?

A. "If thou wilt enter into life, keep the commandments."

Q. When were these Commandments first inserted in the Liturgy?

A. In 1552.

Lesson Twenty-third.

Q. Who gave these Commandments?

A. GOD.

Q. What did He call Himself?

A. "The LORD thy GOD."

Q. What does the name "Lord" signify?

A. That He is the owner and Master of every thing and every body.

Q. What does "*The* LORD" signify?

A. That there is no other such as He

Q. Repeat the first commandment?

A. "Thou shalt have none other gods but Me."

Q. What does this commandment forbid?

A. It forbids our having any but *the* LORD for our GOD.

Q. What does it command?

A. It commands us to have the LORD for our GOD.

Q. What is the second commandment?

A. "Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: For I the LORD thy GOD am a jealous GOD, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me, and keep my commandments."

Q. What does this commandment forbid?

A. Idolatry.

Q. What is meant by the LORD's being "a jealous GOD"?

A. That He is not willing that the worship and honor which are due to Him should be given to any other person or thing.

Q. What is meant by visiting "the sins of the fathers upon the children"?

A. That the children will endure *temporal* suffering in *consequence* of their parents' sins.

Q. What is meant by showing "mercy unto thousands that love me, and keep my commandments"?

A. That the *temporal* blessings of the righteous will descend upon their posterity.

Q. For whose sins shall we have to answer at the last day?

A. "Every one of us shall give account of *himself* to GOD."

Q. What is the third commandment?

A. "Thou shalt not take the Name of the LORD thy God in vain: For the LORD will not hold him guiltless, that taketh His Name in vain."

Q. How is GOD's Name taken in vain?

A. Either by swearing, or by using it in a light, careless, or trifling way.

Q. In what other way is this commandment broken?

A. By praying with the lips and not with the heart; and also by reading GOD'S Word in an irreverent manner.

Q. Does it make any difference in the sin, as to which one of the Trinity it is, whose Name is taken in vain?

A. No. As they are co-equal and co-eternal, the same reverence is due to each.

Q. What is meant by "the LORD will not hold him guiltless"?

A. That He will surely punish all those who do not honor His holy Name.

Lesson Twenty-fourth.

Q. What is the fourth commandment?

A. "Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy GOD. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made

heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the LORD blessed the seventh day, and hallowed it."

Q. What is particularly commanded in this?

A. A proper observance of the Sabbath-day.

Q. What does the word "Sabbath" mean?

A. Rest.

Q. Which day of the week does this commandment say shall be kept as the Sabbath-day?

A. The seventh.

Q. Why?

A. Because GOD rested from His work on the seventh day.

Q. What work was then completed?

A. The work of Creation.

Q. For what reason then was the seventh day appointed to be kept holy.

A. To commemorate the completion of the work of creation.

Q. What day do we keep for our Sabbath?

A. The first day of the week.

Q. Why?

A. Because CHRIST rose from the dead on the first day of the week.

Q. What work was then completed?

A. The work of Redemption.

Q. Why should we keep the first day of the week instead of the seventh?

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A. Because we are more deeply interested in the work of redemption than in that of creation.

Q. Is there any command in the New Testament for us to keep the first instead of the seventh?

A. There is not.

Q. What authority have we then for making the change?

A. We find that the disciples made the change immediately after the resurrection, and that our SAVIOUR sanctioned it by His presence.

Q. What is the Scriptural, and therefore proper name for this day?

A. "The LORD's day."

Q. Does this commandment relate to the Sabbath day *only*?

A. No; it also forbids idleness on the other six days.

Q. What works are proper to be performed on the LORD's-day?

A. Those of piety, necessity, and charity.

Lesson Twenty-fifth.

Q. What is the fifth commandment?

A. "Honour thy father and thy mother; that

thy days may be long in the land which the LORD thy GOD giveth thee."

Q. What is meant by "Honour thy father and thy mother"?

A. That we should treat with respect and esteem, not only the persons, but also the opinion and instructions of our parents.

Q. How long should we do this?

A. All our lives.

Q. Can we honor them after they are dead?

A. Yes; by treating their memories with respect, and not doing anything which we know would displease them.

Q. Does this commandment relate to our parents only?

A. No; it also relates to the "Civil Authority," and "to my governors, teachers, spiritual pastors, and masters."

Q. What land was given to the Israelites?

A. The land of Canaan.

Q. What blessed land is promised to us?

A. Heaven.

Q. What is the sixth commandment?

A. "Thou shalt do no murder."

Q. What are you taught by this commandment?

A. "To bear no malice nor hatred in my heart."

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Q. What is the seventh commandment?

A. "Thou shalt not commit adultery."

Q. What does this commandment forbid?

A. All impure thoughts, words, and actions.

Q. What is the eighth commandment?

A. "Thou shalt not steal."

Q. What are you taught by this commandment?

A. "To be true and just in all my dealings."

Q. What is the ninth commandment?

A. "Thou shalt not bear false witness against thy neighbour."

Q. Who is "thy neighbour"?

A. Every one.

Q. What does this commandment teach?

A. "To keep my tongue from evil speaking, lying, and slandering."

Q. What is the tenth commandment?

A. "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his."

Q. What does this commandment teach?

A. "Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me."

Q. What response do the people make to the commandments?

A. "LORD, have mercy upon us, and incline our hearts to keep this law."

Q. What response do we make at the end of the commandments?

A. "LORD, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee."

Q. Why should we make these responses?

A. Because of our own strength we are not able to keep them.

Q. What is the rubric in reference to these responses?

A. "Then shall the Minister, turning to the People, rehearse distinctly the TEN COMMANDMENTS; and the People, still kneeling, shall, after every Commandment, ask GOD mercy for their transgressions for the time past, and grace to keep the law for the time to come, as followeth."

Lesson Twenty-sixth.

Q. What is that which "The Minister may say" next, called?

A. Our SAVIOUR'S summary of the Divine Law.

Q. When was it added in this place?

A. By the general Convention of 1789.

Q. For what object?

A. To give to the authority of Moses, the greater authority of our SAVIOUR.

Q. On what Sunday is this generally omitted?

A. On the eighteenth Sunday after Trinity.

Q. Why?

A. Because it is contained in the Gospel for the day.

Q. What is meant by "On these two commandments hang all the Law and the Prophets"?

A. In these two commandments is contained all that the Law and the Prophets require, in reference to our duty to GOD and man.

Q. What is the next rubric?

A. "Let us pray."

Q. For what do we particularly ask in this prayer?

A. To be directed "in the ways of GOD's law, and in the works of His commandments"; that "we may be preserved in body and soul."

Q. What is to be said next?

A. "The Collect of the Day."

Q. What are these Collects?

A. Short, impressive prayers collected out of the Holy Scriptures.

Q. Upon what do they chiefly reflect?

A. Upon the festival to which the Church at that time particularly directs our meditations.

Q. For how long a time has the Church celebrated these annual festivals?

A. From the earliest ages of Christianity.

Q. What do you mean by "the Epistle."

A. A short portion of Scripture appointed to be read on that particular day.

Q. Why is it called the "Epistle"?

A. Because it is generally taken out of one of the Epistles.

Q. When were the words between the brackets, in this rubric, added?

A. At the last Review.

Q. When are they to be used?

A. When the portion is not taken from the Epistles.

Q. Why is the Epistle appointed to be read before the Gospel?

A. As the word of the servant, that it may be as the harbinger of the Gospel.

Q. What do you mean by "the Gospel"?

A. That portion of Scripture appointed to be read on that particular day, and which is always taken from the writings of one of the Evangelists.

Q. What particular marks of respect are shown to the reading of the Gospel?

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A. The Congregation all rise and say "Glory be to Thee, O LORD." And they remain standing while the Gospel is read.

Q. Why do we show so much respect to "the Gospel"?

A. Because it relates the life and actions of our blessed SAVIOUR, and contains His very words.

Q. What usually follows the reading of the Gospel?

A. The singing of a Hymn.

Q. What follows the Hymn?

A. The Sermon.

Q. What follows the Sermon?

A. One or more Collects selected by the Minister.

Q. With what does the Service close?

A. The Benediction.

Q. Where is the Benediction taken from?

A. The first part is taken from St. Paul's Epistle to the Philippians, 4th chapter, 7th verse; and the latter part is a Christian paraphrase of the form delivered to Moses. Numb. vi. 22-25.

Q. Is the Benediction merely a prayer?

A. No; it is also an assurance of blessing and peace.

EVENING PRAYER.

Lesson Twenty-seventh.

Q. What is the second Service in the Prayer Book?

A. "The Order for Daily Evening Prayer."

Q. When is it to be used?

A. Whenever the church is open for Divine Service in the evening.

Q. What can you say in reference to this Service?

A. The greater portion of it is the same as that used in the morning.

Q. What is the first Chant in the Evening Service?

A. The "Cantate Domino."

Q. What does that mean?

A. "O sing unto the LORD."

Q. Why was this Psalm probably composed?

A. In consequence of some victory obtained by David.

Q. To what does it also refer?

A. To the times of the MESSIAH.

Q. In what manner does it refer to the MESSIAH?

A. By extolling the miraculous salvation

which GOD has wrought for His Church ; and celebrating the righteousness, mercy and truth of our REDEEMER.

Q. On what day is this Psalm to be omitted ?

A. On the nineteenth day of the month.

Q. Why ?

A. Because it then occurs in the Psalter for the day.

Q. Which Psalm is this ?

A. The Ninety-eighth.

Q. When was it placed in the Liturgy ?

A. In 1551.

Q. What may be used instead of this Psalm ?

A. The first four verses of the 92d Psalm.

Q. What is this called ?

A. "Bonum est confiteri."

Q. What does that mean ?

A. "It is a good thing to give thanks."

Q. What is the name of this Psalm ?

A. "A Psalm or Song for the Sabbath-day."

Q. Where is the second Lesson in the Evening Service taken from ?

A. From the Epistles.

Q. Which Psalm is appointed to be sung after the second Lesson ?

A. The Sixty-seventh.

Q. What is this called ?

A. The "Deus misereatur."

Q. What does that mean?

A. "God be merciful."

Q. What does this Psalm foretell?

A. The incarnation of CHRIST, and the calling of the Gentiles.

Q. Why is it proper for the Christian Church to continue to use this Psalm?

A. There are many Gentiles who have not yet heard of the SAVIOUR, and the Jews are still unconverted.

Q. When was this Psalm placed in the Liturgy?

A. In 1551.

Q. On what day is this Psalm not to be used?

A. "On the twelfth day of the month."

Q. Why?

A. Because it then occurs in the Psalter for the day.

Lesson Twenty-eighth.

Q. What can be used instead of this Psalm?

A. A part of the 103d Psalm.

Q. What is this Psalm called?

A. "Benedic, anima mea."

Q. What does that mean?

A. It is the Latin for "Praise, O my soul."

Q. By whom was this Psalm written?

A. By David.

Q. For what do we praise the LORD in this Psalm?

A. For His great mercy and tender compassion towards His people.

Q. What is the general spirit of this Psalm?

A. One of peculiar tenderness and beauty.

Q. When was it placed in the Liturgy?

A. At the revision of the Prayer Book in this country.

Q. What is always the first Collect at Evening Prayer?

A. "The Collect of the Day."

Q. What is the name of the next Collect?

A. "A Collect for Peace."

Q. For what do we pray in this Collect?

A. For the greatest of blessings, that joyful peace of mind, which our SAVIOUR promised to His disciples.

Q. What effect will this have upon us?

A. "Our hearts will then be set to obey God's commandments."

Q. From what do we ask to be defended?

A. "From the fear of our enemies."

Q. What difference is there between this Collect and the one of the same name in the Morning Service?

A. In the Morning we pray for external, in the Evening for internal peace.

Q. Where is this Collect taken from?

A. A Latin form, at least 1100 years old.

Q. What is the next Collect?

A. "A Collect for Aid against Perils."

Q. What is the tenor of this prayer?

A. After thanking God for having preserved us through the day, we commit ourselves to His care Who neither slumbers nor sleeps."

Q. Where is this prayer taken from?

A. A prayer in the Liturgy of the Greek Church.

Q. What can you say in reference to the remaining Collects?

A. They are the same as those in the Morning Service.

OCCASIONAL PRAYERS.

Lesson Twenty-ninth.

Q. What is meant by the "Occasional Prayers"?

A. Certain prayers which are to be used only on particular occasions.

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Q. Where is the proper place for them to be used?

A. Immediately before the "General Thanksgiving."

Q. How does it happen then that the rubric says, "to be used before the two final Prayers"?

A. At the time this rubric was written the General Thanksgiving was placed among the Occasional Thanksgivings.

Q. What is the first Occasional Prayer?

A. "A Prayer for Congress."

Q. When is it to be used?

A. "During their Session."

Q. From what is it taken?

A. From the "Prayer for the high Court of Parliament" in the English Service, with such alterations as circumstances rendered necessary.

Q. What should be the object of the deliberations of Congress?

A. "The advancement of GOD's glory, the good of His Church, and the safety, honour, and welfare of His people."

Q. How can "peace and happiness" be obtained and preserved?

A. By the establishment of "truth and justice, religion and piety."

Q. What should our legislators banish from their minds?

A. All considerations of private interest, and local or party attachment.

Q. What is the next prayer for?

A. "For Rain."

Q. Why should we offer a special prayer for rain?

A. Because the want of rain is one of the severest judgments of God.

Q. What does this prayer teach us?

A. To look beyond the elements to our FATHER in Heaven, for relief in our necessity.

Q. Where is this prayer taken from?

A. From the first book of Edward the Sixth published in 1548.

Q. For what is the next prayer offered?

A. "For Fair Weather."

Q. Why should we offer a special prayer for this?

A. The want, and the excess of rain, are alike productive of dearth and famine.

Q. Why do we say that the excess of rain has been sent on account of "our sins"?

A. Because our sins are the cause of all our afflictions.

Q. Where is this prayer taken from?

A. The first book of Edward the Sixth, published in 1548.

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Q. When is the next prayer to be used?

A. "In Time of Dearth and Famine."

Q. Why is this prayer placed here?

A. Because famine generally follows either the want or the excess of rain.

Q. When was this prayer placed in the Prayer Book?

A. In 1551.

Q. When is the next prayer to be used?

A. "In Time of War and Tumults."

Q. What is the difference between "War and Tumults"?

A. If the difficulty be with a foreign enemy, it is called War; if the opposers be domestic rebels, it is styled a Tumult.

Q. In both cases what is our duty?

A. To assist our country by our prayers, as well as by our endeavors.

Q. When was this Prayer placed in the Prayer Book?

A. In 1551.

Lesson Thirtieth.

Q. What is the next Prayer for?

A. "For those who are to be admitted into Holy Orders."

Q. What do you mean by "Holy Orders"?

A. Being admitted to minister in CHRIST'S Church.

Q. When is this Prayer to be used?

A. In the Weeks preceding the stated Times of Ordination.

Q. Which are the stated times for Ordination?

A. The Sundays following the Ember days.

Q. Which are the "Ember days"?

A. "The Wednesday, Friday, and Saturday after the first Sunday in Lent, after the Feast of Pentecost, after Sept. 14th, and after December 13th."

Q. What does the word "Ember" mean?

A. It is derived from a Saxon word, signifying course or circumvolution.

Q. Why is it applied to these days?

A. On account of these being Fasts which return at stated periods.

Q. For whom do we pray in the first of these two forms?

A. For the Ordainers and the Ordained.

Q. What do we ask of GOD?

A. To guide the minds of the Bishops and Pastors, that they may with wisdom and fidelity, make choice of persons, well qualified by learning and piety, to be admitted into the Ministry.

Q. For what do we pray in the second Collect?

A. We beseech God, to give the grace of His HOLY SPIRIT to all those, who have been chosen.

Q. Where are these prayers taken from?

A. The Scottish Liturgy, and were added to the Book of Common Prayer in 1661

Q. When is the next prayer to be used?

A. "In Times of great Sickness and Mortality."

Q. What authority have we for offering this Prayer?

A. Solomon was assured, that when any sickness was upon the Israelites, if they called upon God, He would hear them in heaven His dwelling place.

Q. For whom is the next Prayer to be used?

A. "For a Sick Person."

Q. Where is the first petition taken from?

A. Deut. xxvi. 15.

Q. What is meant by "look upon him with the eyes of thy mercy"?

A. That God will signally express His love to him and care for him.

Q. What is one of the most necessary things for the afflicted?

A. Comfort.

Q. What is the best defence against "the temptations of the enemy"

A A well grounded faith and confidence in God.

Q. Why do we pray for patience before we ask for the removal of the afflictions?

A. Because the sickness is probably sent for spiritual good.

Q. For what do we ask in the last part of this prayer?

A. That GOD would raise him up to lead a holy life, or prepare him for a happy death.

Q. By whom was this prayer added?

A. By the American Reviewers.

Q. For whom is the next prayer?

A. "For a Sick Child."

Q. For what do we ask in this prayer?

A. For the restoration of the child's bodily health, and the salvation of his soul.

Q. When was this prayer added?

A. It was placed in the Service for the visitation of the Sick in 1661, and put with the Occasional Prayers by the American Reviewers.

Q. For whom is the next prayer?

A. "For a Person, or Persons going to Sea."

Q. Why should we have a special prayer for those who are "going to Sea"?

A. Because they are then apparently exposed to more than ordinary dangers.

Q. By whom was this prayer added?

A. By the American Reviewers.

Q. For whom is the next prayer?

A. "For a Person under Affliction."

Q. What do we acknowledge in the first part of this prayer?

A. That God permits us to be afflicted for our own good, not for the display of His power.

Q. For what do we particularly pray?

A. That his affliction may be sanctified, and that he may be patient and resigned

Q. Where is the last sentence taken from?

A. Numb. vi. 26.

Q. By whom was this prayer added?

A. By the American Reviewers.

Q. For whom is the next prayer?

A. "For Malefactors, after Condemnation."

Q. Why should we pray for "Malefactors"?

A. It is so terrible a thing for any one to die unprepared, that we pray, though condemned to suffer temporal death under sentence of the law, they may be spared "the bitter pains of eternal death."

Q. What authority have we for believing that repentance at so late an hour will be accepted?

A. The authority of our SAVIOUR Himself, Who accepted the repentance of the thief on the cross.

Q. By whom was this prayer added?

A. By the American Reviewers.

OCCASIONAL THANKSGIVINGS.

Lesson Thirty-first.

Q. What is the first thanksgiving?

A. "The Thanksgiving of Women after Child-birth."

Q. Why is it proper to offer a special thanksgiving for this?

A. This being the greatest peril in which woman's life is placed, it is proper to return thanks to Him Who hath been pleased to preserve her through it.

Q. For what is the next thanksgiving offered?

A. "For Rain."

Q. Why should we offer thanks for rain?

A. As the want of rain is a great calamity, so the supply of it is one of our greatest blessings.

Q. How long has it been the custom to offer thanks for rain?

A. From the earliest ages.

Q. When was this thanksgiving added?

A. In the first year of King James the 1st.

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Q. For what is the next thanksgiving?

A. "For Fair Weather."

Q. For what was the first altar, mentioned in the Bible, built?

A. To offer sacrifice to GOD, for the ceasing of the waters.

Q. What benefit do we still derive from that?

A. GOD was then pleased to promise that the earth should never again be visited by a flood.

Q. When was this thanksgiving added?

A. In the first year of King James the 1st.

Q. For what is the next thanksgiving?

A. "For Plenty."

Q. When was this added?

A. In the first year of James the 1st.

Q. Why do we not use it?

A. Because we set apart one day each year in which we offer thanks, "To ALMIGHTY GOD, for the fruits of the earth, and all the other blessings of His merciful providence."

Q. For what is the next thanksgiving?

A. "For Peace, and Deliverance from our Enemies."

Q. What authority have we for thanking GOD for victory.

A. When Abraham had conquered the four kings, he blessed the Most High GOD for deliver-

ing his enemies into his hands. The song of Moses upon the deliverance of Israel out of Egypt, and that of Deborah upon the conquest of Sisera, And Jehoshaphat after his great victory.

Q. When was this added?

A. In the first year of James 1st.

Q. For what is the next thanksgiving?

A. "For Restoring Public Peace at Home."

Q. When is this form to be used?

A. If the war has been raised by our fellow-citizens.

Q. Why should we offer thanks for deliverance from our enemies whether foreign or domestic?

A. First, because it is GOD who keeps us in peace, and secondly, when any tumults arise He it is Who doth allay them.

Q. For what is the next thanksgiving?

A. "For Deliverance from great Sickness and Mortality."

Q. When was this added?

A. In the first year of James the 1st.

Q. What is the next thanksgiving?

A. "For a Recovery from Sickness."

Q. What reason is there for using these last two thanksgivings?

A. Life is one of the greatest of earthly bless-

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ings, and therefore the preservation of it should be acknowledged by the most solemn thanksgivings.

Q. For what is the next thanksgiving?

A. "For a Safe Return from Sea."

Q. Why should there be a special thanksgiving for this?

A. Having been placed apparently in more than ordinary danger, it is proper to acknowledge His merciful preservation through the same.

Q. When were these last two thanksgivings added?

A. At the revision of the Prayer Book in this country.



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